Valences of the Dialectic

By Shomit Sirohi

Part I – Commodites, Appearances and Exchange Dynamics from the street to the company and then systematically which is checked by use-value which is then a measure which is the process of State measure

I. Ideology and Structuralism Today

Ideology is minimally the relations between things which is actually relations between people – the old Soviet joke – what is more important the ideology of capitalism or our real relationships and life. Finally the Soviet joke persists and becomes a comedy which is about Brechtianism – the stores, the companies, the profits and the banks and the state company all in a Three Penny Opera – what about average lives, real life stuff, what about as I argue recently the John Osborne lyricism of a cheap working class house describing everything about investments, companies all out there but us in a small amount of money. That's money then yeah, you can earn all you like Osborne as Jimmy meets a man, who is running a small company – but you cannot really know money.

II. Ideology Critique Today

The problem with ideology today is its status I might argue as exchange-value, capital, that type of company idealism which then is also finally capital as its formalisms which as a critique I argue is the ideology of Starbucks coffee for instance – just the measure of labour and politics, praxis all of that against in fact Starbucks – that profitable coffee. So I mean I argue the contemporary ideology is finally to analyse the capital-state, and even company idealism – as ideological mystification of what I call labour, even intellectual labour being left out of the whole systematic process of earning profits.

III. Appearances matter – what about the Essence back to Appearance – Cornel West on Ethical Dimensions of Marxism then and now and again

In fact the appearance of the companies, stores or cities and even forms of capital and its scale of earning and exchange dynamics then becomes an essence – what is the critique and goes back to the appearance as sublime – when in fact there is a new company called Deterior which is all about the critique.

IV. Gaze as Appearance

In fact the gaze running across the world is its appearance – from French cinema to American cinema and even Spanish cinema and Cuban cinema – all of this is the gaze which then appears with an essence which is the point of black rights being raised which makes it then to a sublime critique when Sirohi says to read Film and Marx is then not the standard argument – too superstructural not enough base in it but the opposite stance – in fact films means Marxism but especially that exchange value is all of it in its totality – from cheap coffees to cheap newspapers all the way to companies and their money – this is called then the problem of money – what are we in Communism going to do about Money – which becomes exchange-value all of those dynamics with use-value and all of that.

Part II

Sociology today

I. Ramone Siranter

In fact Italian sociology is all about the process of the companies and intellectual forms of labour all becoming a matrx of what is called power in sociological terms – like a complex net of power, which then is sociological formalism which means that Italian forms of power are then also forms of companies, and forms of common power and forms of cultural power all of which becomes in fact the analysis of money as power and coinage as power.

It just means a sociological concept of power – which can also be in fact money-power and then of course the key move – to study Italy in fact in this sociological format as basically a type of regimented culture and state power and complex movements of phenomenological receptions of he agrees walking to Piazzos – now that he calls power – that building there is power and creates a whole movement of how it works – working theories and money-theories which he argues is the culture itself – the whole history of Italy is then accumulated money and dispensation of capital.

Now basically history is that fact – what Marx meant by accumulation of capital – that then is his point – all of this is accumulated power and systems of curation which regulate in axioms of power.

His simple intellectual point is – study this a system.

II. Pierre Clasteres – On Sociology and Power again

So when chieftan power becomes power in general which then disperses around into forms of power which then is complex forms of power which is then the process of power – accumulate by axiom and plunder – that then is power – today capital and state are backing such exploitation again – which we must resist.

Part III.

History

I. Utopian Spandrels

In this process of dialectics – the rest is spandrels.

II. Italy as Spandrelia

Actually biology and society calls it all spandrelias, clothing, bookshops, and even forms of computers and forms of historical processes which then is education – all of this as system is Italy.

Part IV

Jazz and Open Dialectics

I. In fact a man is walking on a road

This then becomes a system of walking, buses and all of that.

II. By Generalising

In generalising the process of dialectics which then is busy seeing it historically. Black people are free when a Christian or Jewish, even Islamic man is busy depicting this process he calls news which then is also basically this as news – bracket it.